

Bloomfield Citizen.

A WEEKLY JOURNAL

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matter.THE CITIZEN solicits contributions from
th general public on any subject—political,
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so long as they do not contain any personal
attacks.All communications must be accompanied
by the writer's name, not necessarily for
publication, but as an evidence of good faith.Advertisements for insertion in the cur-
rent week must be in hand not later than
Friday noon.

SATURDAY, MAY 12, 1894.

The Spreading of Contagion.

Judge Dixon, of this State, in a charge to the Grand Jury of Paterson a few years ago, said: "If a man, conscious that he carries about with him the germs of a contagious disease, recklessly exposes the health and lives of others, he is a public nuisance and a criminal, and may be held answerable for the results of his conduct. If death occurs through his recklessness he may be indicted for manslaughter. It is held that where a person knowingly communicates a contagious disease to another and death results, the crime is manslaughter. * * * The man may be indicted also for spreading the disease by conscious exposure of others thereto by his presence in public places—such as on the streets, in halls, etc. He might be indicted as a public nuisance for endangering the public health in this way, even if no consequence had followed. The law provides some penalty for such offences against the public safety."

Marion Harland Writes an Open Letter

May 5, 1894.

Participation in a newspaper controversy is so distasteful to me that I have refrained until now from making public over my own signature the simple facts relative to a letter written in November, 1887, which commanded a certain baking power "so far as I had any experience in the use of such compounds."

In 1889 I prepared a new edition of "Common Sense in the Household." Many of the old fashioned receipts called for cream of tartar and soda, for which it was necessary to substitute baking powder. I then carefully tested in

different baking powders to find the one which was the most economical in use, and always sure to give uniform results. I did what every intelligent housekeeper who keeps pace with the process in domestic science would do, adopted Cleveland's Baking Powder and have used it ever since.

Under these circumstances it is certainly not just toward me or the public for a manufacturer to continue to use, in spite of my earnest protest, an old testimonial, (frequently, too, with the date suppressed), and one that in the rapid growth of the culinary art may fairly be remembered as outlawed. It cannot assuredly bear truthfully the caption "Up To Date".

I therefore write this open letter to correct any false impressions that may have been made.

I wish to add further that real merit is the only consideration that has or ever could induce me to recommend any article to the public.

MARION HARLAND,

Brooklyn, N. Y.

From the New York Tribune.

Martin Mummell has bought a large quantity of timber which he is having made up into fence posts, hitching posts and clothes-line posts and is selling these at a very low price at his' coal yard on upper Broad Street.—Advt.

A number of well-known East Orange men have arranged to go on a clam bake to Swinsfield Bridge on or about Thursday, May 24th. The club is temporarily called the "John Moller Secret Outing Society." Some of those interested in the affair are Francis Lang, Ferdinand Coyle, Jr., W. C. Schmidt, J. J. Ready, W. Shears and H. Firth.

The Superiority

Of Hood's Balsaparilla is due to the tremendous amount of brain work and constant care used in its preparation. Try one bottle and you will be convinced of its superiority. It purifies the blood, which is the source of health, cures dyspepsia, overcomes sick headaches and biliousness. It is just the medicine for you.

Hood's Pills are purely vegetable, carefully prepared from the best ingredients.—Advt.

For Over Fifty Years.

Mrs. Winslow's Soothing Syrup has been used for over fifty years by millions of mothers for their children while teething, with perfect success. It soothes the lid, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhea. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world, 20c. a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind.—Advt.

GOOD CITIZENSHIP.

A Sermon Preached by the Rev. Chas A. Cok in the Baptist Church Sunday, May 6.

The Essex County Christian Endeavor Union Recently Sent a Request to Pastors of Churches in the County Where There Were Endeavor Societies to Preach on the Subject of Good Citizenship and Temperance on the Sunday Preceding the Regular Monthly Meeting of the Union—in Accordance with This Request Mr. Cook Preached Last Sunday Morning.

"But Paul said: I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city."—Acts 21:39.

This introduction of himself to the chief captain of the Roman cohort at Jerusalem shows that Paul loved the city in which he had been brought up, and that he possessed one of the first and most essential elements which go to constitute a man a patriot and a good citizen. Love of one's country, loyalty to its best interests, willingness to make sacrifices for its welfare, these are qualities which go to constitute a man a citizen in the truest and best sense. It takes a good deal more than birth in a certain country or papers of naturalization to make a man a good citizen. Neither the one nor the other will make him a good citizen if he makes his citizenship rights and privileges serve purely selfish ends. A true citizen in all his acts as a citizen will keep in mind the interests of the many, in fact of the nation at large, and will if necessary sacrifice his own personal interests to the interests of the community. Over fifty years ago a president of a college wrote these words: "When analyzed the spirit of patriotism consists of two elements—the love of country, and a willingness to employ the choicest powers, physical, intellectual, and moral, in advancing its interest, honor, and happiness."

This, I know, is a high standard, which is far too seldom reached in these days, and because it is so seldom reached there is all the more reason why attention should be called to it from the pulpit, and such efforts as the Essex County Christian Endeavor Union is putting forth be made to stir up a spirit of true patriotism, and fill men with noble conceptions of their rights and privileges as citizens. Though I have always held, and hold still, that the less the pulpit discusses general political questions the better, I at the same time feel that it is perfectly legitimate and right, yea, and necessary for sermons to be preached whose aim shall be to influence men to act as citizens from the highest principles of the Lord Jesus Christ.

On the other side of the Church, "Ye are the salt of the earth," and as salt is one of natures greatest purifiers and preservers, so the Church should by her power and purity never cease to exert a purifying influence upon society, and help preserve the country from a corrupt use of the privileges of citizenship. Indeed, the interests of Christianity itself demand that with no uncertain sound God's servants should fearlessly point out the perils that threaten to destroy the rights and privileges of true citizenship, and should at the same time call attention to those moral principles which should govern all men in the exercise of those rights and privileges. We desire this morning to consider some things which are necessary to good citizenship. It will be impossible to cover all the subject, but there are some very important principles to which attention should be called.

First. I believe that good citizenship involves the possession of high moral principles. I do not say that an immoral man cannot love his country, or cannot possess a certain amount of loyalty to its material interests. He may. But I do say that an immoral man lacks that balance and sensitiveness of conscience which are so essential to enable a man to do as he ought as a man and as a citizen. An immoral man is not under the restraint that a moral, godly man is. He is not under the restraining influence of conscience and righteous principles. He can be bribed or cajoled, or flattered into a course of action contrary to the best interests of the State or community. Instead of using his rights and privileges as a citizen for the general good, he has no conscience about making those rights and privileges serve his own selfish ends; and when that is the case, you have a development of McKanes and Sutherlands, and Tammanyites, and such like.

There are some whom I hold cannot be citizens; the very business in which they are engaged makes it impossible. No man who is engaged in the rum business, I care not who he is, can be a good citizen. Good citizenship and beer-selling are an anomaly. No man is a good citizen who never exercises his rights and privileges as a citizen on the side of good government. And the fact is that the whole army of men engaged in the liquor traffic never think of exerting their rights and privileges in the interest of morality or good government. They care not for the general good of the State or the nation; they throw their entire influence on the side of personal interest and aggrandizement, and they have no scruples whatever as to the methods by which they secure their selfish aims. To them the interests of the rum business are supreme.

In the Dominion of Canada the Gov-

ernment has in a measure recognized the fact that a man who engages in the rum business disqualifies himself from the full rights of citizenship. It is a law that such a man cannot hold any municipal office. That is, no saloon-keeper, or dealer in rum can be Mayor or Alderman of any city, or be elected to any office in the government of cities, towns, or villages. The reason for this is evident. By the license system the liquor business and Government of cities, and towns are so connected that men in office having a personal interest in that business might use their office for its benefit. This the government prohibits. It would be a good thing if such a law existed in every State in the Union.

Another thing. No man whose religious beliefs bind him in allegiance first and foremost and forever to the dictates of the priest, bishop, or pope can be a good citizen in this or any other country. Roman Catholics are bound from the awful fear of excommunication from the rites of the Church to exercise their rights as citizens as they are directed and bidden by the hierarchy. And they do thus no matter what the consequences to the country, or even to the political party to which by personal preference they are allied. It is known as a fact that can be abundantly proved, that Irish Republicans were forced in the last Presidential election by their priests to vote for Cleveland, although they preferred to vote for Harrison, the reason being that General Morgan, who was President Harrison's Commissioner of Indian Affairs, would not allow himself to be the tool of the Roman Catholics in securing large appropriations for the support of their sectarian schools among the Indians. I call attention to this only to illustrate what I am trying to set forth, namely, that no man can be a good citizen who exercises his rights as a citizen for selfish purposes, or for the purpose of religious sectarian aggrandizement. Undoubtedly the Roman Catholics have overstepped the mark for once, and like a boomerang they will yet feel the reaction of their own doings.

A man must be free from the dictates and despotic interference of ecclesiastical rulers. If he is going to be a true citizen in the country in which he lives. Every man should be absolutely free in the exercise of his rights and privileges as a citizen. He should be indeed, as is so frequently claimed in this country, a sovereign citizen, sovereign of his own conscience and of his own acts, and no priest has any right to in any way interfere.

Good citizenship involves the possession of high moral principles, and consequently nothing should so fit a man for the service of the Lord Jesus Christ. Of things being equal, man permeated with the principles of truth and righteousness indicated by the word of God, a man living a godly life, one under the power of the Holy Spirit, who has his citizenship in heaven, is above all best qualified to exercise all the rights and privileges of earthly citizenship; and being thus qualified, he undoubtedly ought to take his place as a citizen.

Second. Good citizenship undoubtedly involves a practical interest in public affairs. He who has no concern for the temporal or moral well-being of his fellow-citizens, who takes no interest in those movements in the state or nation which affect the welfare of thousands, or who never does anything to secure good government in the country, should hardly be classed as a good citizen. It is undoubtedly the indifference and inactivity of a large number of the Christian men in this country which accounts for the existence of many of the enormous evils with which this country is burdened. For if those whose convictions and sympathies are on the side of morality would be true to their convictions, and would unitedly act in accordance therewith, many of these evils, as was recently shown in this State, could be overthrown and destroyed. For if the Christian people would unite, as they ought to unite, to overthrow the saloon, and so sweep from this land that greatest enemy to the welfare and prosperity of the country, it could be done. When moral principles govern the actions of citizens more than mere party allegiance, the saloon will have to go. Good citizenship makes a virtuous nation. What this country needs more than anything is a mighty host of true, honest citizens, who will take an earnest, active interest in the affairs of the nation.

But our subject is temperance and good citizenship. From what has already been said it is clear that these two go together. Good citizenship involves opposition to the liquor traffic, and opposition to the liquor traffic involves total abstinence from the use of intoxicating drink. No man can effectually oppose the liquor traffic on the one hand who on the other hand supports it by his own patronage. A moderate drinker who says he can take it or leave it alone, but who never does leave it alone, but goes right on taking it, is worse than the poor helpless drunkard, who is a slave to the terrible appetite. Every Christian ought to be a total abstainer. God's word teaches that "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." A beer-drinker can never live a consecrated Christian life. A professing Christian who drinks injures himself in body and soul, causes others to stumble, supports the most iniquitous business that

has ever cursed this earth, brings reproach upon the cause of Christ, and dishonors the name of the Saviour who died on the cross to save him. Away in Africa, in a newly organized Zulu church, a by-law was adopted which reads, "No member shall be permitted to drink the white man's grog." It would be a good thing if similar by-laws existed in every church in Christendom, and were strictly enforced. The church would be purer, and being purer her power for good would be greater, and God would make her more than ever a blessing to the world.

We should not forget that we can enjoy our rights and privileges as earthly citizens for only a little while. The main thing after all is to remember that we have our citizenship in heaven, that loving loyalty to the Lord Jesus Christ should dominate all our life, that His claims should always be given the first recognition, and that nothing whatever should be allowed to lead us to neglect or set aside His claims. So to-day let us yield ourselves afresh to Christ, that we may be true to Him at all times, in all things; then we shall be the best Christians and the best citizens, best fitted to fill our places here on earth, and best fitted to enjoy the glories of Christ's Kingdom forever.

Gas Company Officers.

The Montclair Gas and Water Company held its annual meeting at the office of the company Tuesday afternoon and elected these officers for the year: President, Dr. John H. Love, of Montclair; Vice-President, Matthias Dodd, of East Orange; Secretary and Treasurer, W. H. Baldwin, of this town; directors, S. W. Casey, Eugene Vanderpool, Matthias Plum, Andrus B. Howe, Dr. John J. Love, Matthias, Dodd and W. H. Baldwin.

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